













# POETRY.

## SCOTT AND.

If on this earth there be a spot  
To which my soul admiring turns,  
It is the land of Walter Scott,  
It is the land of Robert Burns.  
O for a glimpse of that proud land,  
Where genius all triumphant shines,  
To stray a pilgrim, staff in hand,  
And kneel before her thousand shrines.

Edna! thou whose crumbling walls  
Pour forth the life of ages past—  
Edna! thou whose modern halls  
The light of science o'er-cast—  
Thou, with such teeming memories fraught,  
So rich in beauty and in fame;  
How many a long unbroken thought  
Comes thronging round thy name.

Land of the north!  
We con thy sage and learned  
Reveries, like a silver star,  
Shine rising on thy classic shore,  
The legends that entrance our souls  
Are found thy hills and vales among,  
Lo, every river as it rolls,  
Tells us of chivalry and song.

Fair Tweed! amid thy wanderings wide,  
Thou hast a spot by all adored,  
In triumph may thy waters glide  
O Tweed, for this is Abbot's Ford.  
And thou sweet Ayr! lives he who hath  
One grain of Nature's purest ore,  
But would forsake his onward path,  
To muse beside thy pebbled shore.

Ye lowland streams with "field and fold,"  
Ye mould'ring ruins dark and vast,  
Ye highland glens, ye mountains bold,  
A wizard spell hath o'er thee passed;  
Ye castles frowning o'er the steep,  
Meet homes for princely pomp and pride,  
Fame halls for aye historic keep,  
From Salway's Firth to Shetland's side.

Baltimore, January 25th 1841.

## THE HOME OF PEACE.

It is in the moonlight summer's eve,  
When the winds had gone to rest,  
And the birds had hushed their twilight song,  
And sought their lonely nest—  
And nature was sleeping in calm repose,  
And I could plainly see,  
How all things lay in the lap of peace—  
Yet come no peace to me.

I followed the bird, when she led me on,  
Far down the stilly glen—  
Till I came to a spot, where ne'er before  
The feet of man had been—  
So still you could hear when the dew drop fell  
From off the shady tree—  
But vainly sought I the soothing peace  
That might not come to me.

I sat where the waters were calm and smooth,  
As far as eye could reach,  
And I heard no sound, save the water's dash.  
Along the sandy beach—  
And I sat all and listened there,  
To the music of the sea—  
Twas soothing to the weary sense,  
But brought no peace to me.

And when evening came I turned me home  
With wearied steps and slow—  
For my soul was fainting with distrust,  
And my heart was beating low—  
I saw there was rest for the peaceful strain—  
I looked along the sea—  
Twas quiet all and then I cried,  
Is there no peace for me?

## MISCELLANEOUS.

### For the Philanthropist.

Extracts from the writings of Wesley, Watson, Garrison, and Clarke, upon Slavery.

P. 498. (3.) But waiting for the present all other considerations, I strike at the root of this complicated evil. I absolutely deny all slaveholding to be consistent with any degree of natural justice.

P. 499. (4.) That slaveholding is utterly inconsistent with mercy, is almost too plain to need a proof.

P. 499. (5.) Fifty years ago, on meeting an eminent Statesman in the lobby of the House of Commons, said, "You have been long talking about justice and equality, pray, which is this?—Justice or equality?" He answered very short, and plain, "D—n justice, it is necessary." Here also the slaveholder fixes his foot: here he rests the strength of his cause. If it is not right, yet it must be so, there is an absolute necessity for it. It is necessary we should procure slaves; and when we have procured them, it is necessary to use them with severity, considering their stupidity, stubbornness, and wickedness.

I answer, You stumble at the threshold: I deny that slavery is ever necessary. It is impossible that it should ever be necessary, for any mercenary, and truth. No circumstances can make it necessary for a man to burst in upon the rights of humanity. It can never be necessary for a rational being to sink himself below a brute. A man can be under no necessity of degrading himself into a wolf. The absurdity of the supposition is so glaring, that no man would ever be so stupid as to see it.

P. 501. It is far better to have no wealth, than to gain wealth at the expense of virtue. Better is honest poverty, than all the riches bought by the tears, and sweat, and blood of our fellow creatures.

P. 503. and 504. "Master, said a slave at Liverpool (to a merchant that cursed him) what if some of my countrymen were to come here, and take away my mistress, and master Tommy, and master Billy, and carry them into our country, and make them slaves, would you take it? His answer was worthy of a man: "I will never buy a slave more while I live." O let his resolution be yours! Have no more to do with this detestable business. Instantly leave it to those unfeeling wretches, who laugh at human nature and compassion! "Be you a man. Not a wolf, a devourer of the human species." Be merciful, that you may obtain mercy.

P. 504. (5.) And this is the man that has an estate in all slaveholders; of whatever size, he is exactly on a level with men stealers. You are the spring that puts all the rest in motion: they would not stir a step without you: therefore the blood of all these wretches, who die before their time, whether in the country or elsewhere, lies upon your head. "The blood of thy brother (for whether thou wilt believe it or not, such he is in the sight of him that made him) crieth against thee from the earth," from the ship, and from the waters. O, whatever it costs, put a stop to this cry before it be too late: instantly, at any price, were it the half of your goods, deliver yourself from blood-guiltiness! Thy hands, thy bed, thy furniture, thy lands, are at present stained with blood. . . . Whether you are a Christian or not, show yourself a man. Be not more savage than a lion or a bear!

P. 504. (6.) Perhaps you will say, "I don't buy any

negroes: I only use those left to me."—This is a fair answer, far as it goes. But it is not enough to satisfy you. Had your father, have you, any man living, a right to use another as a slave? It cannot be, even setting revelation aside. It cannot be that either war or contract, can give any man such a property in another as he has in his sheep and oxen. Much less is it possible, that any child of man should ever be born a slave. There is the right of every human being as soon as he breathes the vital air. And no human law can deprive him of that right, which he derives from the law of nature.

Rev. Richard Watson's life p. 292. and in an able article which he drew up for the Wesleyan Magazine, he denominated the Anti-Slavery Society a truly Patriotic and Christian society. "It has," says he, "in the strife and struggle of prejudices and passions by the great questions arising out of the slavery existing in so many of our colonies, been greatly misrepresented, and assailed with coarse and disgraceful virulence."

P. 17. Extract from his sermon on the death of Joseph Butler.

"With what lingering and obstructed steps does the case of the colonial slave still drag itself onward into notice and advocacy! Grant that this great cause makes progress; yet is it not humbling, deeply humbling to us, that we, whose feet have been so swift to shed blood, should be so slow to show mercy."

P. 367. We cannot care for the salvation of the negro, without caring for his emancipation from bondage. Watson, p. 368. "For whatever improvement may be made in the system, I am one of those who believe that things radically wrong can never be made good. Progress; yet is it not humbling, deeply humbling to us, that we, whose feet have been so swift to shed blood, should be so slow to show mercy."

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far as I do not find some one or more illustrations in encouraging of my own public labors.

"A short time since, while walking in a street, I was accosted by a well dressed young man, with the usual salutory compliments. I looked at him, but he did not immediately recognize him, I inquired who he was. 'You don't know me,' said the smiling, 'I am Richard Harvey.' I immediately remembered the name, and entered into some further conversation. I learned that after leaving the Sunday School, he had gone South—and had well-nigh yielded to the snares of wicked men; but so great had been the force of memory in pressing upon his conscience the passages of Scripture and the verses of hymns, learned at the Sunday School, that he had repeatedly deterred him from plunging into the excesses of vice. Finally, they had led him to reflection, and to the adoption of a religious course—he had removed North—married in a good family—was settled in an excellent business—and would be happy at any time to welcome to the hospitalities of his domestic board, his old friend and Sabbath School Teacher."

"Now," continued he, "when that boy was first brought to our school, he was truly a pitiable object. I remember the time well. It was a cold, bleak, wintry morning, and the poor fellow was miserably clad in summer vestments, without stockings, and nearly without shoes. He was an orphan, and his case excited our sympathy. The teachers soon had him comfortably provided for as to clothing; and I waited upon an old friend of mine, who kept a number of boys as apprentices, and representing his case, procured for him a good home. There he had lived, until he grew too old, as he thought, to come to Sunday School; after which, I heard but little of him, until what was made known in the present interview I have just narrated."

Several incidents of a similar character with the above, were drawn out during a half hour's conversation with this veteran Sabbath School Teacher; and from them seemed to receive a reward far surpassing the price of sacrifices his duties had cost him. We could but contrast his untiring zeal in this good work, with the lukewarmness of many in the church, who seem to regard the Sabbath School interest very lightly indeed; as a something fit only to amuse and interest the younger men and women of the church. We would, all we were properly alive to the commanding interests of this subject. Show us a community in which the Sabbath School is carefully watched, and we will show you a community that bids fair for temperance, sobriety, and every Christian grace; where mankind not only learn to remember their Creator in the days of their youth; but grow up to practise Christian duties in the beauty and strength of maturity. On the contrary, show us a community where these interests languish, and we will show you one, where petty intrigues—where worldly languages—and where wickedness dwelleth in high places. Reader, are you doing all you can for Sunday Schools? [Prot. and Visiter.]

YOUNG MEN.—Most young men consider it a great misfortune to be poor, or not to have capital enough to establish themselves, at their outset in life, in good business. This is a mistaken notion. So far from poverty being a misfortune to him, if we may judge from what we every day behold, it is really a blessing; the chance is more than ten to one against him who starts with plenty of money. Let any one look back twenty years, and see who commenced business at that time with abundant means, and trace them down to the present day—how many of these now boast of wealth and standing? On the contrary, how many have been poor, lost their places in society, and are passed by their own honest companions, with a look which painfully says, I know you not!

MANIFESTATIONS OF THE SOUL OF GOD.—Believers are even now the souls of God; but the world knows them not. In this respect they are not seen. Their souls as well as their spirits, have been purchased by Christ, and they are become his members. Their bodies, however, are not yet sanctified, and they are still in the power of sin. When all the preliminaries have been arranged, and the Reverend gentleman was waiting to execute his part of the ceremony, the lady, who had, for some moments previously, been observed to exhibit an appearance of indecision, entered into conversation with her intended, in a subdued tone, the word "regret," however being distinctly audible. The expected bridegroom, after many apologies for the trouble he had occasioned the clergyman that they would not do, and on the fourth occasion, the result was above stated. [Eng. Paper.]

COLLEGE REBELLION.—A Baltimore Correspondent of the United States Gazette, writes Feb. 8. There was a "rebellion" yesterday among the students of St. Mary's College, of this city. A student, so runs the story, had been ordered to go to the pier of the college to his room, which he refused, as the room did not come under her supervision. Thereupon the student broke the pinner over her head. For this most disgraceful act the President of the college immediately expelled him. Some of the other students undertook to resent his quarrel, and whilst they were at the next meal, they simultaneously rose, upset the table, and retired. [Haldane.]

SELF PORTRAITURE.—A man never portrays his own character better than by the way and manner in which he portrays the character of another.

SLAVERY IN KENTUCKY.—The Louisville Public Advertiser quotes the Lexington Observer and Reporter as saying that, "Kentucky would this day abolish slavery if a convention were called to remodel her constitution, and 'emancipate' in that opinion." The two papers represent, in part, the two political parties in that State. [Gazette.]

IN THIS WORLD SO FULL OF MULTITUDES AND INEXTRICABLE folds, the best things are often strangely mingled up with the worst. The French Revolution was at once the most glorious and the most terrible of the world's history, and the most humiliating manifestation of the use he makes of that liberty.

CHURCH ESTABLISHMENTS keep the outward form and architecture of Christianity steady, but in themselves and in their proper character as establishments, they have no necessary or direct tendency to preserve the vital spirit of devotion, or diffuse the Catholic atmosphere of Christian love. They have power to do good, and to do it well, but they have power to do evil, and to do it well, and to do it with the odour of life, swathing it round with fine linen and eurythmically marking it with cabalistic characters in Greek and Latin and Hebrew. O the blessing of a simple minded, faithful, and affectionate minister of the gospel! One who considers himself a round O, rather than a Y, and who is not too much anxious, and well in the way of being, that his heavenly Master may be in all!

HOE MAXIME OFFICIAT, ut quisque maxime opis indigeat, ita ei potissimum optulatur. [Cicero.] "It is a principal duty, to assist another most, when he stands most in need of assistance."

A WORD TO THE SLUGGISH. Lose this day idling—'twill be the same story To-morrow; and a friend of thine, in the same way, will be influenced by it; but there is one place where the shadow of it should never appear. When a minister forgets God, and remembers himself; when he indulges in exhibitions of his own talents, playing his brilliant parts before their eyes, whose souls are hungering for the truth; when he is so full of himself, that he cannot be a simple minded, faithful, and affectionate minister of the gospel! One who considers himself a round O, rather than a Y, and who is not too much anxious, and well in the way of being, that his heavenly Master may be in all!

A THOUGHT. "What man's history? Born—living—dying—Leaving the green shore for the troubled wave, O'er stormy seas, 'mid lonely shipwrecks flying, And casting anchor in the silent grave!" [From Zion's Banner.]

INTERNAL EVIDENCE.—One kind of evidence brought to substantiate the truth that the Bible is a revelation, from God is called by logicians, Internal Evidence. This consists in the goodness of the doctrines taught in that holy volume.—There is however an internal evidence that exceeds this, which is founded not in reasoning but in experience; and to which every follower of Christ who knows the goodness of the doctrines taught in that holy volume, is in the use of logic. The following is an instance.

"A man of subtle reasoning asked A peasant if he knew Where was the internal evidence, Of the truth of the Christian religion? The terms of disputative art, Had never reached his ear; He laid his hand upon his heart, And only answered,—Aye."

AN ACT TO ABOLISH IMPRISONMENT FOR DEBT. An Act supplementary to an act to abolish imprisonment for debt in certain cases. Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the act entitled "An act to abolish imprisonment for debt in certain cases," approved February twenty-eighth, eight hundred and thirty-nine, shall be construed so as to abolish imprisonment for debt on process issuing out of any court of the United States in all cases whatever, where by the laws of the State in

which the said court shall be held, imprisonment for debt has been, or shall hereafter, be abolished.

Speaker of the House of Representatives. RICHARD M. JOHNSON, Vice President of the United States, and President of the Senate. Approved, January 14, 1841. M. VAN BUREN.

TEA.—It is stated, during the past season, the amount of tea exported from China, notwithstanding the troubles in Canton, will amount probably, to nearly thirty million pounds, an amount not much short of the usual annual exportations. It is estimated that the stock of tea in the United Kingdom of Great Britain and of Ireland at the present time, is about fifty millions of pounds, very largely under the amount in hand at the same time last year. [N. Y. Signal.]

HARRISON'S INAUGURATION SUIT.—By the following paragraph, from a Lowell paper, it will be seen that the eye made in an American suit of clothes at his inauguration. Thus did Washington and Adams, at the first inauguration of President and Vice President, at the old indolently the glory of New York.

We were yesterday shown by Samuel Lawrence, Esq. a splendid piece of black broadcloth, manufactured by the Middlesex Co., in this city, to the order of the Baltimore Tippecanoe Club, and designed for the inauguration suit of General Harrison. The cloth is made entirely from American wool, a part of which was from Mr. Lawrence's flock of sheep in Connecticut and it is probably the finest article of the kind ever manufactured in this country.

IMPROVEMENTS IN THE REFLECTING TELESCOPE.—We learn from a Dublin paper that there has recently been achieved in Ireland a mechanical and scientific triumph, which leaves all competitors behind and promises to give the glorious sciences of Astronomy and Optics a new impetus. Lord Oxmantown has succeeded in constructing a magnificent and powerful telescope as gigantic as that of Sir W. Herschel, but without any of the imperfections which rendered the latter literally useless. The capacity of this wonderful instrument had been tested by D. Robinson, Professor of Astronomy at Armagh.

We observe an invitation addressed to the inhabitants of Edinburgh, to unite with the inhabitants of Glasgow, in a concert for private life and family prayers for the revival of the work of God, and for the spreading of his word abroad. The invitation is issued by the Glasgow Society for promoting the Revival of Religion. [Witness.]

REVIVAL IN SCOTLAND.—A letter from Rossie, in Scotland, to a gentleman in this city, dated Dec. 26, 1830, says:—We are happy to tell you there are a great many of the young brought under serious conviction and inquiry. The awakening commenced here in summer, and is still continuing. There is great opposition to the inquirers, but most of them are in a very favorable condition. Those awakened keep private prayer meetings among themselves." The letter further states that a number who had been previously successful in the revival in several parishes, had been opposed by the established clergy, but was sustained by the people. [Recorder.]

AN UNDISCOVERED BIRD.—On Thursday morning last, a lady and gentleman, who were unattended, presented themselves at St. Anne's Church, with the avowed intention of being converted into man and wife. Both, apparently, were in the best of humors with themselves, and when all the preliminaries had been arranged, and the Reverend gentleman was waiting to execute his part of the ceremony, the lady, who had, for some moments previously, been observed to exhibit an appearance of indecision, entered into conversation with her intended, in a subdued tone, the word "regret," however being distinctly audible. The expected bridegroom, after many apologies for the trouble he had occasioned the clergyman that they would not do, and on the fourth occasion, the result was above stated. [Eng. Paper.]

A desirable Farm of 200 acres, situated 9 miles from the Court House, with 75 acres in culture, a new house having 4 rooms, a cellar, and a porch; a good peach and two apple orchards, containing from 200 to 300 choice trees; likewise a garden with quince, cherry, pear, plum, raspberry and currant trees. The land consists of rich bottom and good upland.

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A desirable Farm of 200 acres, situated 9 miles from the Court House, with 75 acres in culture, a new house having 4 rooms, a cellar, and a porch; a good peach and two apple orchards, containing from 200 to 300 choice trees; likewise a garden with quince, cherry, pear, plum, raspberry and currant trees. The land consists of rich bottom and good upland.

## PREMIUM FURNITURE.

MITCHELL, MOORE & Co. Furniture and Chair Manufacturers, Citizens' Cabinet Warehouses, No. 2 Second-street, between Main and Sycamore-streets, Cincinnati. Grateful for the liberal patronage which they have received since their association as a firm, informed their friends and the public generally, that they continue to manufacture and keep constantly on hand, a general assortment of articles in their line of business. It being the desire of Mitchell, Moore & Co. to sustain their reputation, they have therefore determined to employ none but experienced workmen, and use good materials in their manufacture.

They respectfully invite their fellow-citizens who may want to purchase articles in their line of business, to call and examine their stock.

MITCHELL, MOORE & Co.

Ohio Mechanic's Institute.—This is to certify that Messrs. Mitchell & Moore exhibited at Fair of the Ohio Mechanic's Institute, a variety of Furniture, viz. a workstand, table, and a cabinet, which are adjudged to be the best work exhibited.

Given under our hand this 27th day of June, 1840. J. W. FORT, Pres't. L. T. WELLS, Sec'y.

## FAIRMS AND COUNTRY SEATS FOR SALE.

A pleasant Country Seat with 9 acres of rich land situated upon a McAdamized road, 3 miles from town. The improvements consist of a new house with six good rooms, a cellar and porch; also a frame stable and a cistern. This is a delightful retreat for a family during the Summer months.

A fertile Farm of 80 acres, situated 5 miles from town, with 65 acres in tillage, a frame house, four rooms and a cellar; also a log house, a frame barn, a tenant's cabin, a small orchard and a garden. The land is good, well located for cultivation, watering with springs, and fenced with posts and rails.

A fertile Farm of 100 acres, located 6 miles from town, and close to a McAdamized road. It has 90 acres in tillage, a good orchard of 8 acres of apple trees, a frame house with 5 rooms, a cellar and porch, a large frame barn, a store room, a well, and several springs. The land is rich and level.

A Country Seat with 26 or 60 acres of land, situated on the Lawrenceburg road, and the Ohio, 7 miles from town, with about one half in cultivation, an excellent new frame house built in cottage style having 4 rooms, a hall, a porch and a cellar; also a wood house, a house, a cistern and a few fruit trees. The house stands upon a mound, and has a fine view of the river and the surrounding country.

A Country seat with 17 acres of superior land, located upon a turnpike road, 7 miles from town, with 7 acres in culture, the rest a delightful grove planted with blue grass. The improvements comprise a new frame house with 7 rooms and a hall; also a frame stable for 10 horses and many springs, likewise 2 orchards, a garden and fruit trees, and a large garden tastefully laid out, and planted with 100 Isabella and Catawba vines.

A good farm of 100 acres, situated 7 miles from town, in a healthy region